

COMMUNITY SERVICE NEWS

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1946 CONFERENCE ON THE SMALL COMMUNITY**July 17-24, 1946, at Yellow Springs, Ohio**

The third annual community conference, sponsored by Community Service, Inc., will be held July 17-24 in Yellow Springs, Ohio. The aim of these conferences is to bring together men and women from small communities who are interested in sharing experiences and problems in the field of community interests, and who want an opportunity to gain new information from qualified leaders. Those attending during the preceding two years have been teachers, ministers, businessmen, students, and others active in their local community affairs.

Whereas in former years the conference has been held at the same time as the Institute on Enduring Peace, this year it will be held separately and immediately following that Institute, so that the program will not be so crowded.

SPEAKERS

RALPH LINTON, *anthropologist*, Columbia University

ARTHUR E. MORGAN, *president*, Community Service, Inc.

WARREN S. THOMPSON, *Scripps Foundation for Population Research*,
Miami University

C. T. HABEGGER, *president*, Berne Mfg. Co., Berne, Indiana

A. R. MANGUS, *sociologist*, Ohio State University

MORRIS BEAN, *president*, Morris Bean & Co., Yellow Springs

RALPH TEMPLIN, *former director*, the School of Living

CARL HUTCHINSON, *secretary*, Education Dept., Ohio Farm Bureau

KENNETH HUNT, *director*, Glen Helen, Antioch College

WALLACE HOLZMAN, *treasurer*, So-Lo Works, Inc., Loveland, Ohio

ERNEST MORGAN, *president*, Antioch Bookplate Co., Yellow Springs

RALPH FANNING, *industrial research engineer*, Berne, Indiana

JOE J. MARX, *president*, So-Lo Works, Inc., Loveland, Ohio

LYNN ROHRBOUGH, *director*, Cooperative Recreation Service

TOPICS

Historic and Prehistoric Backgrounds of Community

Small Business Policies and Possibilities

Community Living Standards

Community Recreation

Community Health and Vitality

Community Achievements

Write for information, study outlines, and reservations to Conference Secretary, Community Service, Inc., Yellow Springs, Ohio. The fee for board, room, and tuition will be \$35, not including breakfasts. Rooms will be in the Antioch College dormitories.

COMMUNITY SERVICE, INC., ANNUAL MEETING

Members and Trustees of Community Service, Inc., will hold their annual meeting on Monday, July 22, at 4:30 p.m. in Yellow Springs, Ohio. All members who can attend are requested to do so.

PHILOSOPHY OF COMMUNITY

MEANS AND ENDS IN COMMUNITY LIFE

The makers of the American Constitution, as anxious to escape from clerical as from political dictatorship, provided for the separation of church and state. As a result, in the course of American education there has tended to be a division of functions. The church has claimed peculiar authority to deal with the ends and aims of life, while public education has been concerned chiefly with the ways and means of life.

Scarcely half of Americans have any church connection. As the relative influence of the church grows steadily less, more attention is given to ways and means and less to over-all purposes and ends. The result tends to be a national attitude of living in the present for immediate satisfactions, without long-time direction or loyalty.

Many persons in America are aware of this tendency, and several remedies are proposed. One of these is to put education into the hands of the church. One English-speaking commonwealth took that course. In Newfoundland all public education was made church education. School money raised by taxation has been turned over to the several church organizations in proportion to their membership (about a third Catholic, a third Church of England, and a third Methodist and related sects).

What kind of citizenship has this produced? Newfoundland, a democracy, settled by intelligent, hardy British Isles people, and with great potential wealth, has had probably the most corrupt government of any British commonwealth. Among no other British people has poverty been so general. In almost no other English-settled land have great landowners so nearly escaped any share of the public burden. Cooperative self-help was largely smothered. Perhaps in no other English-speaking land have educational standards been lower. Finally the government fell to such depths of incompetence and bankruptcy that in 1933 it was taken over by the mother country.

As a contrasting example, Australia, settled at first as a dumping ground for criminals, with entirely secular public education, has had a relatively brilliant career. Evidently church-controlled public education is not a complete panacea for the secularization of life.

Another type of solution is described in an article in *Religious Education*, entitled, "Utilizing Community Agencies for Religious Education." The Winnetka, Illinois, Congregational Church, "a community church, embraces more than thirty denominations with a membership of sixteen hundred in a fairly homogeneous suburban village of twelve thousand people." How the church, school, with its competent teaching staff, works out the problems of its members in cooperation with the public school system is interestingly told in that article.

Yet another approach to the problem would be for community education to concern itself directly with the ends and purposes of living, as well as with the ways and means of living. Different religions and sects vary fundamentally in

their beliefs concerning matters of faith which cannot be tested by evidence. However, they tend to have certain underlying unity on matters of very great import which are subject to objective inquiry. Practical, critical inquiry into such matters leads generally to agreement on questions of great and far-reaching importance.

The following are examples of conclusions which, we believe, will be sustained by practical, objective inquiry, without recourse to controversial theological doctrines.

1. The purposes of human life cannot be fulfilled if each person or small group lives chiefly for itself. We must identify our individual lives with the life of mankind and act in the general interest, rather than for immediate personal or local interests.

2. Integrity in all human relations leads to mutual respect, understanding, confidence, harmony, and significant achievement.

3. Good will among men is more productive than ill will among men.

4. Society is made up of individuals, and the aim of social life is that individuals shall lead vigorous, wholesome lives, with a sense of freedom and significance. Public policies may be measured by the extent to which they promote or retard such individual life.

5. The maintenance of individual health and sanity is essential to the most successful pursuit of both the ends and the means of life.

6. Self-mastery and discipline are necessary for a well-ordered life.

7. The most precious possession of mankind is its cultural inheritance, in the form of habits, attitudes, skills, knowledge, and appreciation. It is a primary human responsibility to constantly appraise these resources, preserving and encouraging the better elements and eliminating the harmful elements.

8. Critical, objective inquiry concerning the ends and means of life helps to destroy error and prejudice and to bring human attitudes and outlooks into conformity with reality, and therefore tends to social unity.

9. Men do not live by thought alone. Emotional commitment, consecration, and loyalty must support and promote the convictions and aspirations which are supported, or are not controverted, by critical inquiry. Vigorous development, education, and discipline of the emotional powers is a primary human responsibility.

10. Society must promote eugenic understanding, conviction, and action, to the end that the best of the human breed shall be encouraged to increase and the poorest shall tend to decrease.

11. The idea of inherently superior and inferior races of men is not generally sustained by objective, critical inquiry. Therefore we must revise traditional convictions and attitudes concerning race to make them conform to the realities.

12. Man's quest for light on the significance and value of his life is a progressive adventure. The end has not been reached, nor the whole of truth or value discovered. Man's chief duty is to pursue that quest with sincerity, humility, openmindedness, and devotion. Whatever furthers that quest is good, whatever impedes it is evil.

These are among conclusions which, we believe, will be sustained by direct inquiry and experience, without reliance upon supernatural revelation. Non-churchmen and churchmen of all creeds should find common ground there. Institutions of religion have no proper monopoly of consideration of such ends and purposes. A tendency on the part of nearly everyone in America to grant such monopoly to institutions of religion, with which only half the population is even nominally associated, and which tend to emphasize their differences, has resulted in a degenerative secular tendency to live for immediate ways and means to the neglect of consideration of inclusive ends.

Community cannot live by bread alone, or by bread and recreation; but only if men have continuing, serious concern for the ends and purposes of life. Community can achieve stable vitality only as the whole people, in the regular course of their common life, come to give active and vigorous attention to ends and purposes as well as to means. Such attention by the whole people, by free critical inquiry, should be welcomed by institutional religion.

The chief difficulty is not simply to secure intellectual assent to such principles, but to gain for their support the effective interest and loyalty of men. Such commitment will be most wholesome if it results, not from some far-reaching, authoritative organization which will form nation-wide attitudes by indoctrination and propaganda, but if it grows out of widespread searching for the light, with discipline of living, by many small groups. Community life and fellowship groups may provide favorable environment. Free exchange of opinion and experience between such groups, and mutual encouragement, may bring widespread unity of outlook and purpose which will stand the test of critical inquiry.

—ARTHUR E. MORGAN

Many an American community plans on the assumption that if it should once be economically well-to-do, all other problems would be automatically solved. In a letter from the mountains of Wales we read: "In wandering around these queer valleys I am conscious that regular work and high wages have done little to lift the cultural life, and even less to deepen the religious life of the community." Continued emphasis is needed of the fact that no one element of "success" makes a good community. It is the development in good proportions of all vital elements of social life which should be the aim of community planning.

The Community idea is the one fundamental concept in the philosophy of rural civilization that ties theory to practice, that gives concreteness to organized effort, that binds personal ambition to large human welfare.—Kenyon L. Butterfield.

AN ENGLISH VIEW OF COMMUNITY

The craving for community is world wide. This was brought out when Dr. Scott Williamson, of Peckham Community Center, London, addressed the Country Women of the World at their annual meeting in London. We quote from his remarks:

"The rural community is a hangover from a far more reasonable way of living. It still has something fundamental left—not in being rural but in being a community. Speaking as a scientist who has studied the function and significance of the community in human life, I should say that everything in modern life is tending towards its fragmentation and disruption. Enormous strides have been made in mechanical invention and industrial organization, and this intensive speed-up has had a far-reaching effect on the rural community. In many countries the tentacles of industry are spreading farther and farther into the country and destroying country life. Farming is becoming more and more mechanized; there is insistence on the need for more and more material things—with no heed to whether these contribute to the real needs of living. Transport is largely used to leave the community, not to bring people together, and mutual interest in work and recreation is decreasing.

"Efforts are being made in many countries to counteract a falling birth rate and many theories are put forward to account for it. The real reason is quite simple. Conditions of family living are unsatisfactory, and unless this is put right large families will only be produced by those who are, biologically, the most unsatisfactory section of the community. Give women what they need to make a home, and happy, healthy families will follow.

"Communities should include people of all age and wage levels. The tendency to segregate groups at the same level of age or income imposes a limit of interest and experience. Biologists have reason to believe that the most satisfactory social unit should comprise about 2,000 families and that town and country planning should have this in mind. The isolation of the family can be as complete in enormous cities as in sparsely-populated country, and in both cases prevents the expansion of family life by the interchange of interests, ideas and emotions necessary to healthy development.

"Homes in which children can be brought up by their parents, facilities to extend home life into a range of varied activity and experience, both mental and physical, the means of procuring a fresh and adequate diet, are all essential to a healthy and happy community. It is for women to demand that they are given paramount consideration in the future."

When we get home again,
Forget the band.
Just have the things we fought for—
UNDERSTAND?

—Kenneth Parsons in *American Legion Magazine*.

COMMUNICATION AND COMMUNITY

We are compelled to conclude that a community exists only as there is common acceptance of beliefs, thoughts, and actions, that are continually criticized in order to determine their acceptability for the community. Although this conclusion is not new in the history of ideas, it is nevertheless of momentous import for the advancement of democracy. . . .

The acceptability of common beliefs is no longer confined to the small, isolated community, but is to be founded in nothing short of the world community. The problem of communication is consequently greatly complicated. Little wonder is it that the problems which extend over so great a scope should be "solved" in the more direct way of force, threat, and finally war. Aside from the merits and demerits of the practical exigencies that call for war, we must nevertheless recognize it as the defeat of communication and the repudiation of the community. Temporarily there is even an enhancement of community relations within the folds of the belligerent parties. The enhancement, however, cannot continue when hostilities have ceased, and when the acceptance of common aims, maintained under pressure of war, has vanished. It is then that the real problems of a democratic society will have to be faced, and that the deep fissures of society will have to be closed; for it is then that the most far-reaching and cooperative, creative abilities of man are called for.

The conditions under which a democratic society can flourish must, if we are correct in our preceding analyses, be such that a common outlook is possible for that society. The dispossessed, economically, racially, politically, culturally, must be rehabilitated in order that they may share in the common outlook, in the "community of hope." Otherwise the people live not in one community, but in many warring communities, describable in much the same way as Hobbes described the state of nature. Such a community cannot be established by superficial means. . . . Until more solid foundations of the community are established, until thoroughgoing participation takes the place of segregation, until the basic challenges of life are recognized as those which can be met only by concerted social effort and planning—until these things occur, modern culture is doomed to make its primary decisions dictated by unkindly force and by personal or political expediency.—Bertram Morris. *The Philosophical Review*, July, 1944.

No society ever grew strong by attempting to cover up or to smother differences of opinion. If we expect to build an American democracy attuned to the world thinking of the future, we must bravely face our areas of conflict and subject them to the slow but nevertheless exciting process of educational enlightenment. If we can succeed in performing this task with tolerance for opposing points of view, with balance and reason in the political and social action that follows educational consideration, we shall have advanced on the road to civilizing ourselves and, by our example, the rest of the world.—From *Annual Report of the Director*, for 1944-45, American Association for Adult Education.

THE ROAD TO SANITY

Everyone in the community is partly sane. Here is a course of treatment for what ails most of us in the community. If it is taken by everyone in the community it will make nearly everyone wholly sane. The course is outlined by Dr. Karl H. Menninger for the treatment of mental patients and was published in the Bulletin of the Menninger Clinic, July, 1944.

"If we can love: this is the touch-stone. This is the key to all the therapeutic program of the modern psychiatric hospital; it dominates the behavior of its staff from director down to gardener. To our patient who cannot love, we must say by our actions that we *do* love him. 'You can be angry here if you must be; we know that you have been wronged. We know too, that your anger will arouse *our* anger and that you will be wronged again and disappointed again and rejected again and driven mad once more. But we are not angry—and you won't be, either, after a while. We are your friends; those about you are all friends; you can relax your defenses and your tensions. As you—and we—come to understand your life better, the warmth of love will begin to replace your present anguish—and you will find yourself getting well.'"

Too many men foolishly ask themselves today how such barbarous theories as those of the Nazis, for example, could have possessed men's souls. The answer is simple. They rushed in as air rushes into a vacuum. Men who had had their inherited culture stripped from them piecemeal until they found themselves naked in a hostile universe, clothed themselves gratefully in the savage pelts the Nazis offered them. . . .

The student without a world view learns disassociated facts which he lacks time and intellectual grasp to fit together into any sort of comprehensive whole, and which he therefore soon forgets. It is surprising and disturbing to find how little students from uncultivated families remember, after a few years, of the general knowledge they acquire in high school.

But the student with a world view has a well-articulated scheme of things into which he adds those of his new facts that fit and from which he rejects the facts that don't seem to fit. We who believe that we serve God better by examining into facts without prejudice of dogma, and who attribute the long eclipse of the Middle Ages to a fanatical turning away from the only world we know in order to prepare for a problematical world to come, are apt to be so irritated at this mental habit that we forget the enlarging qualities of religion.—From *The Mountain*, by Alice Beal Parsons (New York, Dutton, 1944).

The real community is the devotion to common interests and purposes, the ability "to act together in the chief concerns of life." It consists of a recognition upon the part of individuals and their organizations of a common obligation to the general welfare. Thus the dynamic basis of the community is a common controlling idea or ideal.—Dwight Sanderson, quoted in *Rural Sociology*, March, 1946.

EDUCATION FOR COMMUNITY

*News and Information
on Residential Adult Education and the People's College*

Edited by GRISCOM and JANE MORGAN

THE PHILOSOPHY OF ADULT EDUCATION

[From *The Social Significance of the Cooperative Movement*,
Extension Department, St. Francis Xavier University, March 1945.]

1. *The False View of Education*

When the St. F. X. Extension Department was opened, it was felt that the masses of the people of Nova Scotia could be lifted to a new life through education. In a general way, education is the instrument that unlocks life to any free people. But the education of the past did not do this. Primary and secondary education has been an escape mechanism by which the bright and vigorous few among the masses got away from the lowly classes in which they were born to join the elite of the nation. Education was the trapdoor that enabled them to go into the so-called higher professions. And thus education has been an instrument that has created classes in a supposedly classless society. The good jobs, the attainment of which has been the chief aim of education, are measured in terms of economic return. Our educational literature of the past was filled with this materialistic concept. Educators have held out this ideal. Thirty years ago they were drawing graphs to show the relationship between income and formal schooling. Elementary education paid so much, high school something more, and college something greater still. This was founded on the false philosophy that there is always room at the top; but it is a mathematical certainty that there is not room at the top. There is a limited number of good jobs in any nation and everybody can't get them. This is holding out to the people the very questionable idea that success in life means rising over the dead bodies of their fellows. It is the worst manifestation of the competitive philosophy of life. According to this teaching, everybody in a coal mine could, by educating himself, rise to the position of manager. Imagine a coal mine where everybody was manager and no one at the coal face. Some talk in the same way about business and finance. Men will rise in these activities, they say, if they have education and drive. What would happen if some day all the people in our towns and cities suddenly decided to go into business. We would be living by taking in one another's washing. Yet one man has as much right to go into business as another. And if all decided to do it, they would be only taking educators at their word and carrying their false educational philosophy to its logical conclusion.

Not only have educators propagated this idea, but fathers and mothers have also promoted it. It is a commonplace in the experience of everybody to have heard from the farmer that he was sending his son to high school or college because he wanted to educate him so that he might escape the drudgery that he

himself endured. The coal miner, the fisherman, and the lumberman talk the same language to their children. The bright child who gives signs of intelligence in school is immediately picked for a different career from that into which he was born. Rural people will mortgage their farms and workers will contribute their savings to the last cent to see to it that the favored boy or girl gets a so-called chance in life. But the other boys and girls in the same home are not supposed to have any chance. In fact, their energies and earning power will be used to help out the member who is to win the honors for the family. The result of this philosophy is to consider education as a means by which we can pick from the masses of our people enough young people to supply us with our army of professional, business, and service people. In other words, when you get enough lawyers, doctors, clergymen, business executives, nurses, school teachers, and stenographers, the job of education is done. Until recently we have not been interested in the great masses left behind. They will get along somehow. The idea is abroad that, after all, the kind of life they are leading does not call for education. This is no mere surmise of ours; the people openly preach it. Not only the people themselves but even educators look upon a man who goes to college and then returns to the farm or the fishing boat or the factory as more or less wasting his time—as a failure. His family in the past would be ashamed of him. This, we believe, is a cheap and unphilosophical view.

2. *The New Philosophy of Education*

But things are changing a little in this respect. In the last few decades people are beginning to associate these so-called humble callings with the idea of education. On account of the manifest necessity of scientific training for the proper development of industry and primary production, new jobs are opening up that make it dignified for a man to enter these callings.

Any sound philosophy should teach that education is an instrument to unlock life to all the people. The philosophy of the past has taken for granted that there is only real life for the very few and that getting this life for them presupposes the existence of a sodden, dull mass of peasantry as a necessary soil on which the privileged few should grow. It presupposes that as the masses of the people go up these few go down. The very opposite should be true. The higher the masses rise the greater should be the chance of those who hold the good positions in society. This is not only good humanitarianism but also good business from a materialistic viewpoint. This is an age of mass production. The correlative of mass production is mass consumption. In this technological age the people must have a high standard of living if the industrial machine is to function smoothly.

But this worldly consideration should not be the chief reason for our solicitude for giving the good and abundant life to the people. The spiritual and cultural life of the nation depends upon it. We do not know much about the delicate forces through which a nation can throw up its leaders and geniuses which are its pride and crowning glory. There is every reason, however, to expect that the mysterious process by which this is done has something to do with the human stuff from which they emerged. We know from history that nations have flourished

and then died. The real reason may never be known but something surely went wrong with the human factor. The policy of picking off the bright minds and neglecting the source of supply is probably the answer.

There is another phase of this present-day philosophy that should startle us. In our present educational procedure—which is essentially a skimming process—we are robbing our rural and industrial population of their natural leaders. The bright boys and girls are educated and leave their people. They enter the so-called higher vocations and professions. Their interests are now different from what they would be back home. They have new masters and, if they wish to succeed, they have to promote the interests of the classes which they serve. Thus they turn against their own flesh and blood and in many cases are the most bitter enemies of any movement designed to give the people a chance to rise to the better life.

3. *Finding the Way*

If we find the social techniques by which the people can secure for themselves a new economic status, we will immediately remove the set of conditions that has so far debased the whole idea of education in the past. Economic liberation will also free the people spiritually. We therefore need a new kind of education that will give the people life where they are and through the callings in which they find themselves. It cannot be done in the old way. Something more than primary and secondary education of the old type is necessary to hold the rising generation. They will continue to run away as long as they do not find satisfying life at home. In fact, the more education of the old kind we give them, the more dissatisfied they will be and the more they will seek to escape. No scheme of education conceived in terms of a preparation for life is going to do the job. Children do not run society. Clearly, the techniques by which we can improve the social order and hold an educated generation of our youth must be achieved by the adult population. It is not only the short-cut but it is the only possible way that can be effective. This means, then, the necessity of finding a scientific and effective technique by which all the adult people of our land can be mobilized in an adult education program.

This is what the Extension Department of St. Francis Xavier University started to do fifteen years ago. It tried to bring new life to all the people in whatever callings they were found through the only agency that democratic society knows as an instrument of progress—education. There were many ways in which this might be done. Following the precedent of other institutions, we might have used correspondence courses and lecture courses, but we did not have the money to employ this method. This may have been fortunate because we found a more successful technique. We resorted to discussion groups. This was a method by which large numbers of people over a wide area could be inexpensively organized for enlightenment. The idea worked well, and today a very large proportion of the population of Maritime Canada are in one way or another participating in the movement. This educational program was the origin of the Antigonish co-operative movement.

ADULT EDUCATION, A SEPARATE MAJOR DIVISION OF EDUCATION

In the April 27 issue of *School and Society*, J. W. Getsinger of La Jolla, California, tells of California's pioneering experience in making adult education available to all communities in the state:

"There are several reasons why the municipal or other colleges can fill only a small part of the needs in the adult field.

"In the first place, there aren't enough colleges, and they are not widely enough scattered. Adult education is needed, and is readily possible, in every town, village, and hamlet, and in many rural communities. It is now being provided in some of each of these kinds of communities in at least one state, and is available in that state to every community energetic enough to demand and organize it.

"In the second place, colleges can do only a small part of the job of adult education because they are not organized for, and do not understand, adult education. They exist as academic or vocational institutions designed to serve undergraduate students, or full-time adult students seeking academic, professional, or vocational training. They have not succeeded in divorcing themselves from formal courses, grades, credits, and all the paraphernalia they have accumulated through the centuries. The program of adult education must be highly flexible. It must be able to change within a matter of days. It can have little or nothing to do with grades or credits. Its director must devote his time and thought to finding out the educational needs of the adults of his community, devising ways to meet those needs, and finding instructors who can fill his requirements. Colleges can do this only when they set up a separate organization, with a staff devoted exclusively to the project, and freed of all the usual college rituals and requirements.

"Finally, and most important of all, adult education is a different kind of enterprise just as surely as elementary, secondary, and higher education are. . . .

"The state of California subsidizes adult education by grants which pay 85 per cent (until recently even more) of the cost of the adult program to the local district. "Evening High Schools" may be organized by any school district. They might better be called "Adult Schools," and some communities designate them in some such fashion. They must have a separate administrator devoting at least one half his time to the adult program. In practice, nearly all the schools are attached to high-school or junior-college districts.

"All courses must be approved by the Division of Adult and Continuation Education, California State Department of Education. This division has been under splendid leadership and has approved courses in very great variety. A very few samples are: badminton, ceramics, Chinese culture, citizenship for adult aliens, elementary English, farm mechanics, flower arrangement, forums on many topics, home construction, leather tooling, life drawing, literature and life, philosophy.

"Some 300 such evening schools operated in California in 1942-43, with a total enrollment of about 750,000 adults. It is not uncommon for 25 per cent of

the adults of a community to attend some adult-school course during a single school year. In contrast to the 300-odd adult schools there are only about 100 colleges of all grades in the state, and these are concentrated in the larger cities."

In *Discovering Plato*, by Koyre (Columbia University Press), the author quotes Plato:

"Do not restrict yourselves to training them (i.e., the future citizens and officials) for a specific job, trade or function; moral education, respect for truth, devotion to the city, is what makes good citizens."

This is the doctrine on which the Danish people's college was developed, and the strength, both cultural and economic, which followed that program is striking evidence of its soundness.

The December, 1945, issue of *Food for Thought*, the magazine of the Canadian Association for Adult Education (128 College St., Toronto), is particularly interesting. Study groups are discussed in several articles. "Antigonish Revisited" describes the marked advances made in Nova Scotia cooperatives during recent years. In organizing these the process is, "First the study group, then the credit union, then the cooperative."

"At the beginning of 1944, 70,000 people in the Maritimes belonged to 400 credit unions with assets of \$4,250,000. They are now the largest producers of lobsters in the world, and have completed several housing projects, while 115,000 have health insurance."

Another article, "Program in Saskatchewan," discusses widespread interest there, based on study-action groups. The maxim is, "No study without subsequent action. No action without previous study." About seventy-five communities have organized such groups. The article discusses community projects undertaken, including community centers, rural electrification, vocational classes, and a planned community development of fifty family dwellings.

The interrelationship between adult education and cooperation is discussed in the November issue of *Food for Thought* by Alexander Laidlaw in his article, "Is It Adult Education?" in which he asserts that the cooperative has become "the school of the countryside. It has lifted the abstractions of arithmetic and science, of economics and citizenship from the dullness of textbooks and translated them into realities in the everyday life of the people." Yet many cooperatives are learning that cooperative action tends to fail if it is not the outgrowth of previous study—not in school, but in study-action groups—just as study groups are dead if they raise no outcome in action.

"Fair-mindedness is impossible without some reading and some honest discussion. The unexercised mind is never fair. It is partial in its information and partisan in its opinions. Fair-mindedness is not easily acquired. It is only securely won by spiritual sincerity."—From *Fellowship Principles and Practices*, London, 1930.

COMMUNITY ORGANIZATION AND PLANNING

COMMUNITY SURVEYS

We have a dog that, whenever she is embarrassed or confused, stops and ostentatiously scratches herself. Scratching is useful when there are fleas, but often seems to serve only to create a semblance of purposeful activity.

Community surveys are helpful when effective action is being hindered by lack of accurate information. However, as a substitute for vital community living they are commonly sterile. Sometimes we find elaborate surveys being carried on as a sort of mystic ceremony having virtue in itself, while obvious needs and opportunities for neighborliness and friendship are disregarded. In such cases surveys may serve to give a sense of relief from social responsibility, an unearned feeling of "doing something about it." Sometimes formal surveys actually becloud and confuse very simple human relationships, until one is reminded of the familiar lines:

The centipede was happy quite
Until a toad in fun
Said, "Pray which leg comes after which?"
That worked her mind to such a pitch,
She lay distracted in a ditch,
Considering how to run.

Comprehensive City Plan: Greenville, Ohio, 1945, is published by the City Planning Commission of Greenville, a town of 8,000 population. The plan, by Sadias Segoe, planning consultant of Cincinnati, deals with the physical aspects of planning, including land use, housing, zoning, subdivision control, thoroughfares, parking, public school location, parks and playgrounds, and public and semi-public buildings. This is one of the first thorough-going physical plans for a town of this size to be published in detail, and is a valuable reference text.

"A local public-works planning committee will be more successful if it includes both local officials and civic leaders who do not hold office, and so represents all major community needs. Roads, education, health, housing, sanitation, marketing, irrigation, electrification, conservation, and recreation, are to be remembered. Representation of all important local interests on the committee helps to insure the development of a well-rounded program."—*Land Policy Review*, Winter 1945.

Your Stake in Community Planning, National Committee on Housing Inc., 512 Fifth Ave., New York 18, N.Y., 27 pages, 35¢. A popularly written general statement of matters to be considered in planning community housing. This is one of a series of bulletins that are worth the study of anyone concerned with this field.

ZONING

Communities are always changing. People come and go. New uses of land and resources are constantly taking place. Old uses are being abandoned. As a rule, the changes are good, constructive, praiseworthy. But here and there they are ill-advised, retrogressive, or even destructive, without benefit to either the operator or the community. Every community can cite a score or more of deplorable examples.

Greater and faster changes are in prospect after the war. The live-on-the-land movement set in motion by the motor vehicle will be resumed at greater speed because its normal development was held up by the war, and because there is every indication that we shall be more mobile than ever. Vast improvements in land, water and air transportation are in the making.

We can sit idly by and let these changes take their own course. We can let the newcomers in the community determine them for us. Or we can get together with our present neighbors, exchange experience and judgment, develop our own plans, and ourselves direct the future changes that take place through zoning.

The experience of most communities which have zoned has generally been that they zoned too late. "We should have zoned 10, or 25, or even 50 years ago," is a very common complaint. They see too late the situations that they themselves could have prevented by planning and zoning, because zoning is simply a preventive and guide for the future, and not a cure for past mistakes.

Local people must assume the responsibility of leadership in their community. They must do their own thinking, or the stranger at the gate, or some greater authority beyond their gate will take over their heritage.—From "Your Community and Township Zoning," by Louis A. Wolfanger, Circular Bulletin 184, Agricultural Experiment Station, Michigan State College, East Lansing, Mich.

The problem of home maintenance is discussed in *Tomorrow's Town* for October, 1945, published by the National Committee on Housing, Inc.

Whether in the town or the country, if there is to be society, there must be a social center; and whether that social center is a saloon, a dance-hall, a club or a church, determines the character of the man and woman who attends. A rural civilization must have a rural social center; and whether that will be the centralized school, a church, the Grange or a club, is something that time and local circumstances alone must determine. But a social center there must be, if a life worth living is to be found in the open country.—The late Henry A. Wallace.

"J. M. Kumarappa, of the Tata Institute of Social Sciences, Bombay . . . suggests that Freud would have developed a very different system of psychology if he had been familiar with child life in the communal family of India, instead of merely in an upper-middle-class section of Vienna."—*Family Life Education*, June 1945.

DECENTRALIZATION

FACTORY IN THE COUNTRY

By Frank J. Taylor

[Extracts from an article in the *Saturday Evening Post*, April 13, 1946.

.Reprinted by permission.]

The war accelerated the tide of industry toward the country by giving country plants a chance to prove what they could do in competition with factories located in cities. Country war industries generally had less trouble finding workers, less absenteeism and fewer labor squabbles. Country locals of unions were more cooperative. Rural workers generated more enthusiasm for getting the job done. What the countryside factories accomplished adds up to a significant chapter in the war record of United States industry. It explains why industrial big names like General Motors, General Electric and others in the East are investing in sizeable plants in smaller cities or right out in farm areas.

The Santa Clara Valley is a good example of this industrial evolution, because it is typical of a lot of other areas all over the country that now have thriving industries scattered over their rural landscapes. The valley today is an industrial beehive, with large and small plants sandwiched among the prune, apricot and pear orchards, among vegetable farms and in the outskirts of towns. These plants which boomed on war orders swung over to peacetime products after V-J Day. . . .

The countryside seemed to be an untapped reservoir of workers, both men and women. There were no rows of war housing outside the plant. Hendy had none of the housing, feeding, transportation and recreation headaches that plagued war industries in metropolitan areas, because the Iron Men and Women of Hendy, as the employees called themselves, had these problems already solved. When the whistle blew, they were only a few minutes from their homes on surrounding farms or in near-by small towns. . . . "We never could have run up a record like Hendy's in a plant this size in a big city," insisted General Manager Harry Gunetti. "Out in the country our people lived better, their health was better, their enthusiasm and devotion to work was greater. In a big city, the very nature of a workman changes. He stands in line and is a cog in a machine. Down here in the country he owns his own home and is somebody." . . .

Recently, Navy cancellations forced a temporary pay-roll cutback of 1,400 workers. Before they were laid off, 200 workers quit voluntarily to go back to their peacetime occupations—running garages, farming, teaching. At the gate that day, recruiting booths were set up by seven large employers of the area. They were looking for mechanics, but bagged only two dozen or so. "No, I'm going fishing," and "I've got to work on the farm," were typical replies from the discharged Hendy workers. . . .

"Heck, we don't have to worry about jobs," explained John Marovich, shop steward in Plant No. 1. "Any of us can make a good living off the land."

CURBING THE DECENTRALIZATION OF INDUSTRY

In the face of the strong trend toward decentralization, the larger cities are struggling to hold their own. The following is from *News and Views* of the Providence, Rhode Island, Chamber of Commerce:

"Many agencies are seeking a way to stop the trend toward the decentralization of business and industry. One effort in this direction is a proposal of the Tishman Realty and Construction Company in New York City.

"They have plans for an 'Interstate Commerce Center' which will be a thirteen-story building in the heart of Manhattan with four acres comprising the area of each floor. This area is equivalent to a ten-story factory building 100x175 feet.

"Other features will be the 'In-building Highway.' Trailer trucks drive through the building on a four lane 32 foot highway. When it reaches the floor of its destination there is loading and unloading space for twenty trailer trucks at one time. The 'In-building Highway' has never before been practical because no building has ever been planned large enough to allow the gradual grade. Its advantages are obvious as it eliminates loading and unloading from truck to elevator, etc. It also eliminates congestion of street and sidewalk traffic and elevator delays under peak load conditions.

"Such facilities allowing a factory to locate on one floor should be very attractive to industry. The distribution short cuts, unbroken assembly lines, increased office efficiency, and proximity to all major transportation facilities should outweigh those things which have been attracting industry to the wide open spaces."

Another nice target for an atomic bomb, but if it strikes during the night the workers will not be injured, for they live an hour or two away, probably in another state.

When the cotton mills and hosiery mills moved from New England to the South, part of the change was a decentralization program. Although there are many old type cotton mills operating in the South, the tendency is to build specialized producer's units in small villages or out in the country. The special spinning mill, mercerizing plant, or weaving shed replaced the old style combination mill. The new units provided better light, better sanitary conditions, and better social patterns. The village was a rural village, and the workers had gardens and other conveniences of small towns. In most cases everyone could know personally all the workers in the village, so the social and moral standards remained higher than those in the old type mill town.—Rector R. Hardin, in *Mountain Life and Work*, Spring 1946.

The expressions "Holy Ireland," "Holy Poland," and "Holy Russia" refer generally to the rural sections. You don't hear of "Holy London" or "Holy New York."—John Curran, in *The Catholic Worker*.

THE OUTWARD FLOW

Contrary to widely held impressions, the outward flow of urban populations has been accelerating for much more than a century. Careful studies of American cities in general indicate that the effects of this outward flow were masked by over-all statistics because the outlying areas into which the flow took place were later annexed to the cities in which the flow had originated. The fact that some cities now have areas a hundred times as great as those with which they started serves to indicate the extent of this flow. Other studies reveal that inside these cities with expanding boundaries densities per square mile decreased first inside their original boundaries, next inside the areas first annexed, and so on. (R. D. McKenzie, *The Metropolitan Community*, New York, 1944; see especially tables, pages 336-342.) Today, the outer boundaries of many large central cities have been static for decades, but the outward flow and the declining densities in progressively larger areas within them continue.—From "New Exodus to Suburbs Near," by Philip H. Cornick, in the *National Municipal Review*, January 1946.

The complex civic disease called urban blight stems from various causes. In part it is due to the improvement of transportation and the spread of commuter populations to the suburbs, in part to the failure both of owners and municipalities to undertake large-scale redevelopment to meet changing conditions. A basic cause has been the unplanned growth of cities, which has been accompanied by a constant shift of commerce to better sites and of industry—the backbone of most urban communities—to new locations that promise more efficient operation at less cost.—From *Tomorrow's Town*, December 1945.

PROGRAM FOR DECENTRALIZATION

The major changes in economic activity needed to improve local incomes may be summarized as follows:

- (1) A shift from agricultural to manufacturing employment in many southern and central western states. . . . Not only have incomes been low, but these areas have lost a considerable proportion of their educated young men and women.
- (2) An expansion of peacetime manufacturing activity in the Mountain states. . . .
- (3) A greater diversification of manufacturing production in one industry towns, particularly where incomes are low or fluctuate violently. . . .
- (4) Substitute manufacturing employment in many specialized war centers, particularly in the major shipbuilding areas of the South Atlantic, Gulf, and West Coasts, and in specialized aircraft localities, particularly of the Great Plains. High war incomes have whetted local appetites for some permanent forms of manufacturing.—From "An Overall Plan for Location of Industry," by G. E. McLaughlin, War Assets Corporation (Address at People's Lobby Conference, February 1946).

SMALL COMMUNITY ECONOMICS

LITERATURE OF SMALL BUSINESS

"Big Aids for Small Business," by the New York State Department of Commerce, Albany, outlines "The New York State Plan for Small Business Expansion," indicating how small business can receive help in New York state. It also lists a series of bulletins by the Department dealing with various phases of small business. The Department also publishes a bibliography, "Publications for a Small Business."

Should I Start My Own Business? (Special Bulletin No. 5, Bureau of Economic and Business Research, 205 Commerce Bldg., Urbana, Ill., 44 pages, free). Includes advice in the general field.

How to Start Your Own Business, O. Fred Rost, (McGraw-Hill Book Co., 330 W. 42nd St., New York 18, N.Y.: 1946, \$3.00).

Regulations Affecting Small Business, published by the State Department of Commerce, Albany, N.Y., will help small business to avoid trouble.

The Department of Commerce, Bureau of Foreign and Domestic Commerce, Washington, D. C., publishes *Government Financial Aids to Small Business*. Small Business Series No. 48, Government Printing Office, 15¢.

From the same source, same price, *Credit Sources for Small Business*.

War Department Occupational Briefs, numbers one to five, describe various occupations, as to work, qualifications, earning and outlook. These can be purchased from Superintendent of Documents, Washington, D.C., for 5¢ each.

Record Keeping for Small Stores, Special Committee to Study Problems of American Small Business; Senate Committee Print No. 2, Revised Edition, October 1, 1945. This is a very useful guide and text book.

"Operation of Private Boarding Houses for the Aged and Blind" is a 20-page pamphlet by the Dept. of Public Welfare, Indianapolis, Ind. Useful for those considering the care of aged or blind persons as a source of income.

Public Welfare in Indiana, official periodical of the same organization, in its May, 1945, issue, deals with the care of elderly persons.

New Mexico's Future, by E. L. Moulton, for the Committee of Economic Development, Albuquerque, N.M., 1945, 153 pages, \$2.00.

This is a discussion of economic problems and possibilities for New Mexico, with chapters dealing with varied industrial fields. For a person considering business in New Mexico this is a good introduction. The great need for industry to balance agriculture and mining is emphasized.

Twelve Million Opportunities, published by Crowell-Collier Publishing Co. (American magazine, *Collier's*, *Woman's Home Companion*, 250 Park Ave., New York 17), is a guide to those working for veterans' re-employment.

"Public Accounting in Smaller Communities," by Richard C. Rea, in the *Journal of Accountancy* for October 1945 (American Institute of Accountancy, 13 E. 41st St., New York 17, N.Y., 35¢) discusses the work of an accountant in a small town. Hints of problems the small community accountant must face.

Returned Veterans as Mechanics, a 48 page booklet by The Studebaker Corp., South Bend 27, Ind., discusses G.I. training in the automobile industry.

For the man who keeps up his own home a 153-page book, *Hand Tools* (Navy training courses) can be had from the Government Printing Office, Washington, D.C.

The U.S. Forest Service publishes four-page leaflets describing in very general terms the occurrence, qualities and uses of a large number of species of native woods. Superintendent of Documents, Washington, D.C., 5¢ each.

Will Making Concrete Blocks Pay in Your Community?, U.S. Dept. of Commerce, Industrial (small business) Series No. 23, Govt. Printing Office, Washington, D.C. 15¢.

The Farm Chemurgic Council (50 West Broad St., Columbus 15, Ohio) has issued a series of mimeographed bulletins some of which are helpful in providing background for small community ideas. Several deal with forests and forest products: "New Wealth from the Forest," "Chemical Utilization of Wood and Wood Waste," "Forestry and Education," "Trees a Profitable Crop," "Modern Wood Utilization," and "Postwar Opportunity in Wood Utilization." Other interesting subjects are "Possibilities for Industrial Uses of Grain Sorghum," and "Research on Fruit and Vegetable Wastes." Some of these bulletins are little more than after-dinner talks; others are in sufficient detail to guide interested persons in their research for industrial opportunities.

Pathfinder magazine, 1323 M. St., Washington 5, D.C., circulates a news reel, "Hometown U.S.A.," describing Medina, Ohio. The picture is loaned without charge.

The construction of Brooklyn bridge was begun in 1872. The "temporary" houses built at Stony Creek, Conn. to house men quarrying rock for the piers of that bridge, are still in use. Such is often the fate of "temporary" housing.

CHURCH AND COMMUNITY

SIGNIFICANCE AND MEDIOCRITY

(From "Suffering and Significance," by Bernard E. Meland, in *Religious Education*, January-February, 1946. Reprinted by permission.)

Whoever furthers refinement of his being, whoever seeks simplicity and integrity and shrinks from pretentiousness and pretense; whoever hungers for beauty and feels the offence of ugliness; whoever cherishes the just treatment of his fellows, and suffers when injustice is committed to others; whoever rejoices where discrimination and intelligence have identified the good in the midst of evil, and freed men from confusing the two; whoever manifests this tenderness and patience and long-suffering devotion to what is demonstrably good, whoever gathers into his nature these sensibilities and appreciations, and affections, follows after God, who is ever creatively at work, fashioning the brute events of process into his sensitive likeness. . . .

The most damnable thing the enlightened and sensitive mind can say about the Christian church is that it is mediocre. Its music is mediocre. Its architecture is mediocre. Its prayers are mediocre. Its parish talk is mediocre. Its celebrations are mediocre. Thus the influences that emanate from its doors, through its ministry, through its preachments, spread mediocrity like a deadening blight, spreading grayness and numbness over the life of communities. This mediocrity affects the very core of our culture, setting itself up above the more positive forces of evil in society, or the trivialities and vulgarities that often emanate from the theatre, radio and movies. Actually there is some question which is the greater obstacle to the growth of significance in culture: these positive evils that can be recognized, isolated, treated, changed, and even eliminated if too bad; or this blight of mediocrity which often parades as piety and the good life, demanding allegiance, and identifying itself with the way of God. In my sharpest reactions against this state of affairs, I say to myself, the opposite of significance is not evil, it is mediocrity. This is the sleeping devil that does us most harm; for like everyone else, the devil looks so innocent in his sleep. Mediocrity when it does its work, spreads a thick skin over the senses, making them utterly insulated from delicate stimuli, from shades of differences in thought, in valuations, in perception, in appreciations. Platitudes are more valued than insights; familiar shibboleths than a discerning word. . . .

When comfort and happiness take priority over all else, the zest for more consequential concerns languishes—the dimensions of life shrink to mediocrity. That is the deadening disease of our time. . . .

The church is more than a community of mediocre believers; it is, even if only in ideal, the community reaching beyond itself, searching the vast heavens for light, for a sign of a kingdom coming down to them. It is the everlasting carrier of culture toward its significant human fulfillment. This it is; else it is nothing spiritual under the sun. . . .

I look upon this figure of the Christ as preeminently a sensitive and solitary embodiment of those creative capacities that enabled him to live beyond the

mediocrities of his time. I should make one deviation, however, from the usual course of appraising him. He was above this mediocre life, not because he was beyond the senses that so securely hold us; but because in him the senses were refined with a capacity to respond deeply and continually to that sensitive nature within nature, which is the source of all significance, and all feeling after significance. . . .

Our suffering is inescapable because the ends we seek, as Christians, lead to the cross. Christ went to the cross for us not in the sense that he suffered once and for all for all mankind—that is not what our faith teaches us. He went beyond us in his search for significance even unto the cross. Thus, if any man would follow him, he must take up his cross and follow him.

The life of the spirit, transcending the mediocrity of our time, of our village, our church, our family—this may be a lonely way. Joining hands with our creator, identifying our nature with that immensely sensitive nature within nature—living with those sensibilities of the spirit in a world that crowds out this creative working, crushes it, tramples it under foot—this, this can be hell! except—except that his gentle working will not let it be so. . . .

Where we fight suffering, where we try to avoid it—we fear it—we are beaten by its lash. Where we see its reality—in the nature of things, in the nature of life, in the nature of God, creatively at work in the world, we make peace with it—go along with it—creatively use it, and thus transmute it into creativity that transforms us more and more into the likeness of God. For man the triumphant sufferer is man in the image of God.

THE CHURCH FARM

As it is our national policy to encourage financial security through land ownership, so it should be the policy of the church to provide the same values of security in other ways.

The various illustrations [of church farms in mission fields] show how a church farm helps to provide financial security for a rural pastor in areas of shifting populations or among people of uncertain and insufficient incomes.

The small church farm which provides the average rural pastor with fruit and vegetables, with milk and meat, is most successful. It supplements his living rather than his salary. But the fact remains that many rural churches own larger farms, most of which come from bequests. These need to be handled in a more businesslike manner, the same as colleges handle endowments. The members must be taught that the income from the farm is not to take the place of their giving but to supplement it and make possible a larger church program. . . .

The pastor's table is provided with fresh fruit and vegetables, milk and meat; his children provided with daily duties and responsibilities. The live-at-home program of the pastor is an example to his parishioners. A pastor who lives among his people finds many opportunities to be among them as one who serves. —From *The Church Farm*, by Ralph A. Felton (Drew Theological Seminary, Madison, New Jersey, 1946, 24 pages. 10¢).

I believe that institutional religion cannot act quickly enough to save us from following Germany through some form of National Socialism, but there is hope among rural leaders. for the country has always been the nursery of spiritual and social regeneration. This nursery is ever producing morality, philosophy, grandeur, literature, food, fabric, and the next generation. While executives bypass us our mission is clear. Redemptive love is in our hearts. The community conception of the church is in our minds. And the nursery of mankind is in our hands. Starting today, we can convert our country, in less time than the German church leaders defaulted after Stockholm.—James D. Wyker.

"Life develops or it decays. The prophet may usher in an age of material success, of social security, of physical uplift. He need not necessarily embody the priestly qualities; but sooner or later the priest, the man with the sense of eternal values, must draw the attention of the age to those more valuable things which are not seen."—Miriam Janisch, Supt. of Education for Women and Girls, in address before annual meeting of East Africa Women's League, quoted in *The Countrywoman*, January 1945.

Another fellowship project is described in a bulletin, "Kirkridge Thus Far," Kirkridge, Route 1, Bangor, Pa. It is defined as "1, a secluded mountain center for religious retreat and study; 2, a group of Christians, mostly ministers scattered over America and now the world, who live under an agreed daily discipline; and 3, a movement within the church with distinct aims of worship, theology and social action, seeking God's revival of the church, primarily through the ministry."

A 16-page booklet, *Land, Homes, and the Church*, by I. W. Moomaw, Church of the Brethren, 22 South State Street, Elgin, Illinois, presents the ideas of the Brethren Church as to land ownership and operation.

Another bulletin by Mr. Moomaw, *Rural Life Objectives in the Church of the Brethren*, also republished as a Christian Rural Fellowship Bulletin for June 1945 (Christian Rural Fellowship, 156 Fifth Avenue, New York 10) includes one of the best discussions we have seen on farm tenure. Mr. Moomaw and the Church of the Brethren are applying Christian principles to some very important practical issues.

"How to Prepare for the Rural Ministry," by Edward L. Becker, is the leading article in *Town and Country Church*, February 1946 (297 Fourth Avenue, New York 10, 15¢).

The Rural South, a reading guide for community leaders, is issued by the Southern Rural Life Council, Peabody College, Nashville 4, Tenn. An excellent collection of book reviews; a helpful guide to rural life students.

AGRICULTURE

WHAT ARE THE OPPORTUNITIES IN AGRICULTURE?

The American Farm Economics Administration recently had a contest in which 317 entrants wrote papers on farm price policy. All of the eighteen winning papers were submitted by professional economists. The papers were judged by Chester Davis, former head of the AAA and later of the War Foods Administration; W. W. Waymack, editor of the Des Moines (Iowa) *Register and Tribune*; Henry C. Taylor, Director of the Farm Foundation, Chicago; and Alvin H. Hansen, professor of economics, Harvard University.

The *Iowa Farm Economist* sums up their finds as follows:

"The general line of thought in all the essays points up that agriculture has too many people, particularly in the South. The economists want to encourage the movement of excess population away from farms. Several mention specific plans for doing this, such as encouraging more industry in the South, free transportation to farmers to other areas for non-farm jobs, etc."

"Some of the economists would gradually remove government income supports for farmers in such crops as cotton and wheat. This, they believe, would induce farmers to get into production of other crops or into non-farm work. They believe that the United States has too many acres and too many people engaged in wheat and cotton production and that government should encourage the movement out."

"Others of the award winners would improve rural education and establish health, nutrition and housing programs for low income farmers, with safeguards to encourage the emigration of excess farmers out of farming."

We shall continue to repeat what has not yet fully penetrated rural sociological thinking, that if rural life is to mean chiefly agricultural life, then rural life must continue to shrink in quantity and quality. With only perhaps 17 per cent of America living by agriculture, and with probably only 10 per cent so engaged a generation from now, a vigorous rural life demands that our small communities shall supplement agriculture with small-scale industry and services. As illustrated in *A Business of My Own*, this is feasible. The future of America rests on the varied, vigorous, well-proportioned development of its small communities.

CHANGES IN FARMING

Let's not fool ourselves about openings in farming. The best estimates are that not more than a million persons will be needed to replace the farmers who are past retiring age and the women and children who are doing so much of the farm work now. About half of the farm boys in military service will want to come back, according to studies by the University of Illinois Department of Agricultural Economics. We may have at least a million and one-half farm boys returning from military service and war industries, and that is half a million more than are needed. Let's move cautiously in advising soldiers to go back to

the land. Advise them to come home, rest for a while, and get the kind of work they'll really want to be in for the rest of their lives. The chances are that if a soldier really tries (which might include getting more training) and if you help him, he'll get what he wants!—From *The Community Leader*, June 1, 1945, University of Illinois.

WANTED—A RURAL CULTURE

"Even yet the farmer has not developed a rural culture of which he is proud. . . . The most serious shortcoming of rural life in America is that it has developed no high ideals that are independent of the town, no culture to be set against that of the town, no attractiveness that will be clung to in youth and old age in preference to what the town has to offer. In material aspects, American agriculture has been a success, though not an unqualified success; in higher things, it has been a failure, and an almost unqualified failure. . . . The future clearly rests with the new type of farmer who may emancipate the countryside from its parasitic dependence on the town and give it pride in its own inherent wealth and beauty."—N. S. B. Gras, *A History of Agriculture* (New York, Crofts, 1925), pp. 429-430.

The *Iowa Farm Economist* (Iowa State College, Ames, Iowa) for April 1946, carries an interesting article on "Does More Machinery Mean Larger Farms?": "We must not forget that there are some disadvantages of operating large farms which offset the advantage of lower costs from mechanization. Small farms depend more on unpaid family labor and so have smaller cash labor costs. Also, with a lighter peak labor load, the small-scale operator can spend more of his time on livestock. Consequently, he can produce more livestock per acre and boost his income in this manner. These and related conditions can more than offset the lower machine costs which large-farm operators have thus far realized. . . . We believe that mechanization has not been an important cause which has forced changes in the size of Iowa farms. Instead, we look upon it more as a factor which has allowed and encouraged changes in size once some other causes have forced farm operators out of the industry."

The Secretary of Agriculture has expressed his opinion of the kind of farms America should have: "A thoroughly modern, highly mechanized, conservation type of farming. Farms would be larger than today, but still would be of the family type. There would be less dependence on the cash grain, oil, and fiber crops, but a much larger output of livestock, milk and dairy products, poultry and eggs, fruits and vegetables.

Prices would be good, but not high. Farm cash income would not be as high, perhaps, as during the war—it should be about \$17 billion. But it would be divided among fewer farmers, and through increased efficiency and lower costs of production, it would represent a fair return for labor and management."—Quoted in *Farm Journal*, December 1945.

RECREATION

PRIMEVAL PARKS

The National Parks Service (1214 Sixteenth St., N.W., Washington 6, D.C.) published in 1945 a 7-page bulletin, "National Primeval Park Standards: A Declaration of Policy."

The gist of this policy is that primeval areas of national importance shall be kept in their natural condition as a sacred trust for the future. "No commercial use or activity such as logging, mining, grazing or damming of water courses should be permitted on primeval park areas."

In the vicinity of many an American community is a superlative bit of nature which, if scrupulously cared for and preserved, would be a perennial source of joy to those who are sensitive to natural beauty. Even where there has been some abuse of natural beauty, time will heal the scars if allowed to do so.

Little by little these beauty spots are being destroyed. Any person who can bring such natural treasures into public possession and can stimulate an appreciation of them which will lead to their preservation, is doing his community a service which may outlive costly buildings. With sensitiveness to natural beauty America might be dotted with these bits of precious inheritance. "Unless we can have a genuine desire for the wilderness values of America in the hearts of its citizens, we can never hold these values for future Americans." Childhood acquaintance with little wildernesses will help create national sensitivity to our great national wilderness treasures. Perhaps there is possibility for a primeval park in or near your community.

LEISURE REQUIRES EDUCATION

A large insurance company estimates that automobile accidents this year will double those of any prewar year.

Increased use of alcoholic drinks accompanies this change. An organization, "Allied Youth," 1709 M. Street, Washington 6, D.C., is endeavoring to encourage a critical study by youth groups of alcohol and its effects. We quote from its literature:

"In the very magazines that contain annually ten million dollars in advertising placed by only four of the distilling companies, you read:

'Juvenile delinquency in our country has increased more than 350 percent since Pearl Harbor.

'Of six hundred cases brought into Cleveland's municipal court probation department in one month, more than five hundred involve drinking.'"

Freedom has many phases. The taboo which has been built up by advertising and otherwise against any critical discussion of the alcohol issue is a form of servitude. A century of agitation was necessary to gain, for Americans, freedom not to drink under social compulsion. A new generation takes that freedom as unimportant, and is rapidly losing it. That any serious discussion of the subject is unpopular does not make it the less necessary. In a live community such vital issues will be faced, even if the current vogue is to ignore them.

STORIES OF COMMUNITY ACHIEVEMENT

How Does It BEGIN?

Just how does a community movement get under way? Many times people wait for "those in authority," yet commonly things start because someone cares enough to start them. The *New Dominion Series* pamphlet for October 1, 1945 (Extension Division, University of Virginia, Charlottesville), describes the beginning of the "Washington County Development Association."

"The Business and Professional Women's Club, Rotary and Kiwanis all had discussions of planning during the winter of 1943. Then interest seemed to lag. In August 1944, however, three or four persons decided it must not be allowed to die. They came together to do some more talking. They continued to meet informally for several weeks. The talk ranged over a wide field—local educational problems, need for low cost modern housing, library facilities, recreational needs, enlargement of hospital facilities, need for planned industrial development to supplement agriculture. It extended itself frequently to the world economic situation but was always brought back to the implications for Washington County. The talk, according to those present, was often highly theoretical. Yet someone always insisted on working through to what all this meant in terms of their own lives.

"This informal group of citizens had no official standing—except that which is implicit in citizenship in a democracy.

"Under whose authorization did you meet?' is a question which puzzles them. Theirs was the responsibility and theirs the authority. They not only continued to meet but in September 1944, invited other citizens to meet with them. This was the largest meeting to date. There were ten present. From these a committee of six was appointed to work out plans for a countywide organization to do a long-range planning job as well as to consider needs of returning veterans.

"The committee suggested a countywide membership organization. A goal of 500 members at \$10 each was set for the first year. Invitations were sent to leading citizens in all parts of the county to attend a dinner meeting on November 16, 1944, to consider the plan. About sixty responded. They accepted the idea with enthusiasm, nominated and elected a board of directors representing the seven magisterial districts, and approved a budget of \$6000. The money was to come from memberships and from contributions.

"At this organization meeting, the chairman stressed the need for citizens to make a plan for transition from war to peace. He pointed out that each agency had its own special job to do and could not give its attention to coordination. Yet an over-all view must be had and an over-all plan must be made. This, he saw, as the job of a citizens' association which would include all agencies and all interested individuals.

" 'We need such an organization,' said one citizen, 'not only to plan but to put into action the results of planning.'

"At this meeting the Washington County Development Association was formally established. By the time it received its charter in December 1944, it had passed from the stage of talk and was well on its way to making ideas reality.

"Membership is open to all persons living in or owning real estate in Washington County. Membership tags appearing on cars indicate that persons in all parts of the county have availed themselves of the privilege. Resolutions spread on the minutes of farmers' clubs, home demonstration clubs, and other organizations give evidence of the purposefulness with which the association is approached by groups as well as by individuals.

"The purpose of the Association shall be to promote the development of Washington County in whatever ways will contribute to increase prosperity and better living for its people. This includes not only material development, but progress in our educational, governmental and cultural life. While the Association assumes a broad scope for its activities, it expects to undertake for current attention selected limited objectives which seem to be important, feasible and of immediate concern. . . .

"The Association will strive to promote cooperation between all existing county agencies, county and town governments, Chambers of Commerce, and other organizations, private and public, interested in the general welfare. It will undertake, generally, to work through such agencies and to avoid overlapping and duplication of effort. If considered necessary, it may undertake action on its own account on any subject, or it may promote the establishment of a new organization if needed for the accomplishment of a desirable objective."

"To carry out these objectives committees were appointed on membership and finance, publicity and meetings, veterans' affairs, government and legislation, schools, roads and utilities, agriculture, and industrial development. All committee plans and matters of policy were to clear through an executive committee."

A TOWN FOREST

Troy, Maine, which had shrunk from a population of 1,500 in 1850 to 582 in 1940, in the latter year started a town forest on abandoned land. That year they planted 55,000 trees, with town employees and 4-H Club boys doing the work. In 1941, about the same number of trees were planted, but the forest made a profit of \$694. Income and profits have steadily increased, and now the town is completing a profit fund of \$4,000 from its operations.

The value of the town forest has been in this financial income, in employment for a number of townspeople, in fuel for persons on relief, in the unifying effect of working together, in the ownership of a forest which will increase in value under "sustained yield" managements, and in an example that already is being followed by other towns. Perhaps the greatest value does not appear in the reports. Boys and girls of the town have an area of about two square miles for exploration and first-hand acquaintance with the woods and its inhabitants.—*Recreation*, November 1945.

APPLE VALLEY: SPONTANEOUS COMMUNITY

By Clifton Bennett

Politically, Apple Valley is connected with the town of Ashfield, Mass., a few miles to the south. The valley itself is a geographical and agricultural unit divided into moderate-sized orchards. The Apple Valley farms appear well-managed, and seem to remain in the original families to a high degree. While the orchards furnish the cash crop, livestock is plentiful and there is quite a bit of woodlot and sugar bush.

The farmers here are almost all Protestant, and that accident of religious homogeneity may be a factor in the strong sense of neighborliness. They frequently speak of their community as "The Valley." Newcomers are given a welcome by all the Valley families, at which time each housewife brings a gift of cake, pie, preserves, home-canned foods and the like for the new family.

This spirit, most apparent in the Valley, is alive in the whole town. A few years ago when a newly-married couple were left homeless after a fire, the entire community joined to contribute funds for a new house, to clear rubble from the site and to rebuild the foundation.

All this is done without any visible formal organization. In the Valley, it is one of the oldest residents, Fred Townsley, who seems to be foremost in putting this spontaneous neighborliness to work. Husking bees on his farm bring youngsters in from the surrounding towns. Ice is cut from a pond on his farm and stored cooperatively in an ice house on his land.

Occasionally, neighbors work at picking and crating in the larger orchards. The pay during the final war years was \$1.00 an hour straight. A few supplement their income by seasonal work in the shops at Shelburne Falls.

SAGINAW FIGHTS RAGWEED

We have deviated from the usual program of plants and flowers and are combining all efforts to the eradication of Ragweed, for its pollen is responsible for hay-fever.

1. Our Mayor issued a proclamation that July 15th should be Ragweed Day.
2. Plants of Ragweed were placed in several store windows as specimens.
3. Children's organizations were contacted—Girl Scouts, Boy Scouts, Camp Fire Girls, 4-H Clubs, county school children—through the cooperation of Miss Otillia Frisch and playground centers.
4. The Road Commissioner, Mr. Hewitt McDonagh, has been very co-operative in having weeds destroyed along the roadsides in the city and county.
5. East Michigan Tourist Association of Bay City will distribute bulletins of our efforts throughout the tourist season.
6. We have solicited the privilege of speaking to organized groups and have displayed pots of Ragweed in order that we all may become Ragweed conscious.
7. We have broadcast over WSAM the aims of this committee of Saginaw Farm and Garden Club, inviting each to destroy this obnoxious plant and make Michigan known as a tourist state for hay-fever sufferers.

8. We are having our first pollen count by the Michigan State Health Department. This is sent each week for a period of nine weeks beginning July 24.

9. Our Committee contacted our State Senator and he was successful in having an appropriation of \$10,000 to carry on eradication of all obnoxious weeds, especially Ragweed, throughout the State.

Our method of eradication of Ragweed was as follows:

Bundles consisting of 100 plants with roots tied top and bottom were received on August 1, at the Central Fire Station; for each bundle two cents was paid.

The person who gathered the greatest number of Ragweed plants lit the fire to consume them. Theatre tickets were awarded as prizes.—From *Thru the Garden Gate*, Michigan Federation of Garden Clubs.

PUBLICATIONS

Community Organization for Youth Services is a new periodical, with the first issue in March 1946. It is published by the California Youth Authority, at 995 Market St., San Francisco 3, Calif.

The first issue (Spring, 1946) of *Film Forum Review* (525 W. 120th St., New York 27, quarterly, \$1 a year) provides a guide for the selection and use of educational films. The magazine promises to render a valuable service.

The Homesteader, by Ed and Carolyn Robinson, Noroton, Conn., is a catalog of books on many phases of country living. They also publish *The Have-More Plan*, \$1.00, which is a discussion of small homestead life, and of ways to make a living there.

Village Halls and Social Centers in the Countryside is a well written guide book for the planning, construction and operation of community centers in England. Many of the proposals are applicable anywhere. It is issued by the National Council of Social Service, 26 Bedford Square, London W.C. 1, price 3s. 6d., 1945.

The same organization publishes two booklets, *Living Communities*, no charge, and *Community Centers and Associations*, price 1s. 6d.

The Institute of Local Government at Penn State College (State College, Pa.) has a wide range of activities and publications, as described in the *Ten Year Progress Report*. Anyone concerned with local government should read this report.

Democracy by Discussion, by Bogardus and Williams (American Council on Public Affairs, Washington, D.C., 58 pages), is a general discussion of methods and values of discussion.

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To promote the interests of the small community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members.

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PUBLICATIONS

THE SMALL COMMUNITY, by Arthur E. Morgan (Harpers, 1942, 312 pp., \$3. Paper bound, \$1.50).

A BUSINESS OF MY OWN, by Arthur E. Morgan, \$1.00.

THE SMALL COMMUNITY AS THE BIRTHPLACE OF ENDURING PEACE, address by Arthur E. Morgan, 15¢.

THE PEOPLE'S COLLEGE: LEADERSHIP OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE, by Griscom Morgan, reprinted from *Community Service News*, November-December, 1944, 10¢

COMMUNITY SERVICE NEWS, bimonthly, \$1.25 a year, 2 years \$2.00.

THE COMMUNITY (Personal Growth Leaflet No. 80 of the series published by the National Education Association). Free.

Information leaflet and literature list. Free.

"A Directory of Some Persons Desiring to Settle in Small Communities," compiled by Jack Phillips, has been published by Community Service, Inc., and is now available at 50¢ per copy. It also contains a supplement with brief descriptions of various communities which have economic possibilities for young people.

MEETINGS AND CONFERENCES

The "Second Annual Institute of Community Leadership" will be held at Syracuse University, July 10-24, 1946 (office at 309 S. McBride St., Syracuse 3).

The School of Living (Suffern, New York) announces 1946 Summer School sessions as follows: First Seminar on Normal Living, June 23-July 6; First Seminar on Implementation, July 7-20; Second Seminar on Normal Living, July 28-August 10; Second Seminar on Implementation, August 11-24; Third Seminar on Normal Living, September 1-14; Third Seminar on Implementation, September 15-28. Topics dealt with include the "Normal Family" and "Normal Community," "Major Aspects of Living," "Personal and Group Action," "Decentralization," "Land and Land Tenure," etc.

American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa., issues a bulletin, *Volunteer Service Projects*, 1946, describing its work camp program. Many high school and college students have found these camps to be interesting and broadening experiences.

The National Training School for Public Service, Inc., will continue next September at Wayne University, Detroit, with its training program for leadership and administration in non-governmental public service, such as chambers of commerce, labor unions, citizens leagues, housing councils, etc. The course runs for twelve months. Inquiry should be made of Lent D. Upson, Director, 5135 Cass Avenue, Detroit 2, Michigan.

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